Youth

OCTOBER 22, 1967

HAVE A FUTURE,
I MUST PLAN FOR IT . . .

Religious Education
EXHIBIT
Pacific School of Religion

CHANGE: THE NEW FORCE

Change is not new. It's natural. I happens to you and to every living cell every day. And with every new generation. But something new ha been added — perhaps frightening certainly breath-taking!

"If the human race is to survive, i will have to change its thinking more in the next 25 years than it has in th past 25,000 years." That's what Dr Kenneth Boulding, University of Mich igan, predicts. Most scientists agree

The pace, depth, and breadth o change has been highly accelerate by scientific and technological breakthroughs that were unforseen whe your parents were in their teen What you accept as normal brings awe to your parents—the space cap sule circling the world with its huma pilot, the multi-colored television pic ture of an event a continent away the white laser beam piercing th hardest metal, and the electronic computer calculating 'insoluble' prob lems. But this is only the beginnin

Knowledge feeds on knowledge. he more we learn, the faster we can earn more. This is an age of knowldge explosion. And so the rate of hange will speed up, not slow down. t cannot be stopped—except by a ydrogen holocaust.

Never before in man's history has e had the capacity and the reources to do whatever he wants to o—if he puts his mind and his enries and his will to getting it done!

Young people have a unique role confronting this new force. You ctually can't avoid it, for the schools ou attend, the vocation you aim for, nd the life you live are all fields on hich the dragon—change—is movg forward. Is it all in our minds—ce a dream? Or is it real—like life? it an enemy who wants to devour ? Or is it a friendly force whose ower can give new life and new ope to a world in need? Man must hoose—it's an imperative for tomorw. And the choice is yours!

Wide World Photo

Youth

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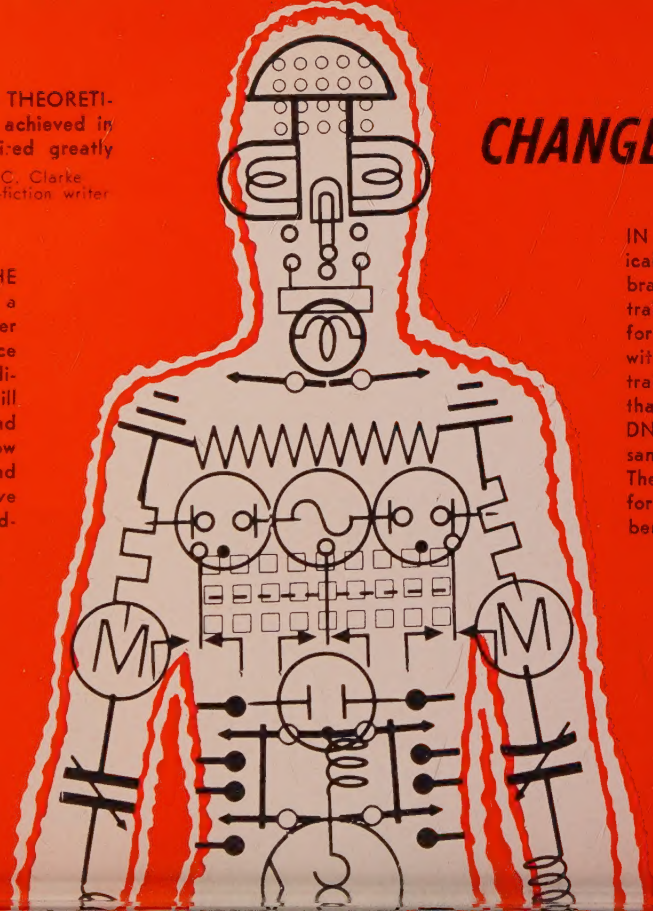
CHANGE... how much?

ANYTHING THAT IS THEORETIcally possible will be achieved in practice, if it is desired greatly enough. —Arthur C. Clarke science-fiction writer

IN THE CLASSROOM OF THE future, each student will have a keyboard-access to a computer and classroom teaching will once again become more of an individual affair. In doing so it will facilitate learning at a speed and depth of understanding that now seem impossible to achieve and it will release teachers to give personal attention to the individual needs of each student.

SYNTHETIC FOODS MAY BE used to feed a world population that will have doubled by the end of this century. The vital nutrients for these foods may by then be obtainable economically by direct synthesis, completely bypassing the need for livestock and plants as their source. Research has shown that proteins can be synthesized from such substances as petroleum, coal, and even waste



IN THE BRAIN CERTAIN CHEMicals, when implanted in another brain, transfer knowledge. Untrained rats have suddenly performed as if taught when injected with chemicals from the brains of trained rats, and scientists believe that memory storage, involving DNA and RNA molecules, is the same in animals and humans. These chemicals, perhaps in pill form, may eventually have highly beneficial uses. —"News-Front"

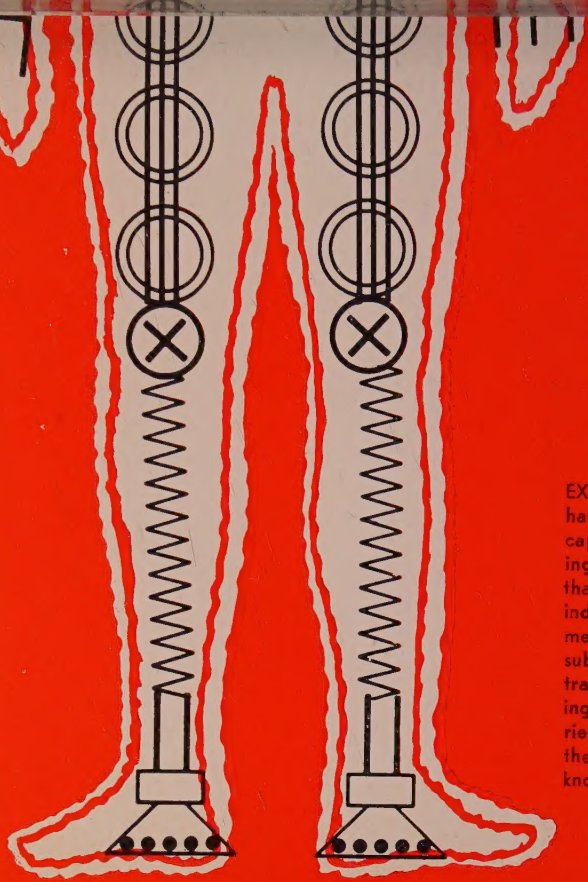
LASERS ARE CREATING A exciting new field called holography, in which light waves from object can be recorded on fi and later reproduced in mid- as a three dimensional "photograph." Most laser research, however, is going into the eventu development of a long-ran communications system, usi light waves. Lasers may one d provide us with instant interpla

of new beings—may be one of the most basic developments of the future. Recent discoveries about the nucleonic acids, the basic building blocks of life, have led to the belief that man may some day be able to treat genes in such a way that desired characteristics can be realized. With "human prescriptions" we could develop nearly any type of man —super-intelligent, highly talented, better able to survive in severe climates, in rarified atmospheres of other planets, or underwater, etc.

—"Life"

ALREADY ONE OF THE AIRcraft companies has drawn up designs for the ultimate in transportation. By the early 1980's travelers may zoom from the U.S. to any point in the world in less than 45 minutes. The "Pegasus" is a rocket transport capable of whisking 170 passengers, their baggage and 18 tons of cargo high above the atmosphere from continent to continent at 17,000 miles per hour. Man can't travel any faster, for this would defy gravity and hurl passengers into orbit.

—"News-Front" (October 1965)



markable results, and are likely to cause even more startling future breakthroughs. Computers now store staggering amounts of medical data for instant access by doctors and nurses, they prepare prescriptions, detect mental and physical disorders, aid psychiatrists in therapy work, analyze data from medical examinations and make diagnoses with greater accuracy than doctors. Much of the unpredictable future in medicine may depend on the use of computers.

—"Business Week" and "New York Times"

EXTRASENSORY PERCEPTION has unusual potential. The brain's capacity for sending and receiving signals through means other than the known senses has been indicated in a number of experiments. Particularly gifted deaf subjects have experienced thought transfer over distances approaching 200 miles, although the carrier system, its modulation and the brain channel used are unknown.

—"Missiles and Rockets" and "The Financial Post"

CHANGE . . . how good?

SO SWIFT IS THE ACCELERATION that trying to "make sense" of change will come to be our basic industry. Aesthetic and ethical values will be evolving along with the choices to which they will be applied. The question about progress will be "how good?" rather than "how much?"
—Max Ways, "Fortune"

MOTOR TRUCKS AVERAGE some six miles an hour in New York traffic today, as against eleven for horse-drawn trucks in 1910—and the cost for the economy of traffic jams, according to a New York Times business survey, is five billion dollars yearly!
—"The Poverty of Abundance"

TELEVISION HAS WITHIN ITS power to decide what kind of people we become. "Fortune" [illegible]

THERE'S A GROWING AWARENESS that the advent of the computer means more work for the manager, not less. It should expand the manager's responsibility, rather than shrink it. The quality of judgment, which the computer can't supply, will be even more urgently needed. —"Iron Age"

THE TRUTH, THE CENTRAL stupendous truth, about developed countries today is that they can have—in anything but the shortest run—the kind and scale of resources they decide to have. . . . it is no longer resources that limit decisions. It is the decision that makes the resources. This is the fundamental revolutionary change—perhaps the most revolutionary mankind has ever known.
—U Thant, UN Secretary General

HOW SHALL A MAN BE MORally responsible for that to which he is not able to respond? The contention that persons ignorant of technology can function in a democracy to any effect when the society is a technological one is dubious. Understanding is not a prerequisite of control, it IS control.

sible in less than a decade for the 57 percent decline in the death rate, a population increase of 83 percent, and resultant decline in per capita income.

—"The Poverty of Abundance"

WITH AN EDUCATIONAL SYSTEM that does not educate and a system of mass communication that does not communicate, we have become incapable of the discussion by which political issues are determined.

—Robert Hutchins

IN DISCUSSING THE MORALITY of a doctor's deciding whether or not a patient shall live, Dr. Henry K. Beecher, Harvard professor, asked: "When a man has become a 'vegetable' with no hope of recovery, how long should he be kept alive at a cost of $25,000 to $30,000 a year, occupying a hospital bed that 20 other sick people might have used?"

WHAT MAN'S MIND CAN CREate, man's character can control.

—Thomas Edison

men. For this purpose dialogue at various levels is necessary and would prove an effective instrument. People around the globe are not only organized politically but also ideologically and religiously. Channels of dialogue must be opened and pursued at all these levels.

—Muhammed Zafrulla Khan, Judge, International Court of Justice

THE ISSUE OF POPULATION explosion is, indeed, a religious one in the sense that it raises the question: What is the true end of Man? Is it to populate the Earth with the maximum number of human beings . . . or is it to enable human beings to lead the best kind of life that the spiritual limitations of human nature allow?

—Arnold Toynbee

AND GOD SAID, LET US MAKE man in our image, after our likeness.

—Genesis 1:26

WHOEVER CARES FOR HIS own safety is lost; but if a man will let himself be lost for my sake, he will find his true self.

—Matthew 16:25

IT'S HAPPENING **HERE** AND **NOW**

If mankind has enough energy to do exactly what it wants to do, what a youth going to do about it? With that question as a starter, a group of eigh teens from the New York City area spent several long sessions togeth discussing issues of life that concerned them. Participants included (pictur above l. to r.): James Hicks, East Elmhurst, L. I.; Irma Rodrigues and Ste Rostow, Manhattan; Cheryl Moore and Renard Wynn, Mt. Vernon; Cathy C man and Mark De Turk, Garden City; and Grace Eversly, Corona, L. I. A included were Mr. Theobald; the editor of YOUTH; and Rev. John Faulsti pastor, Garden City Community Church. Excerpts follo

the new frontier lies in the mind, and school is where the action is . . .

IRMA RODRIGUES: I attend the High School for the Arts. It's a specializ school in New York City for about 2000 kids who major in music and a It's very interesting and creative. You know, that's where Janis Ian, the fo singer, goes to school.

ROBERT THEOBALD: What do you think about her work?

IRMA: I think she really believes, first of all, in what she's doing a that's very important. Although she's not completely satisfied with all sh

Catalyst for the dialogue was Robert Theobald, a British socio-economist whose recent work has been focused on the implications of cybernation on today's world. He's written three books and edited others.

ne, she's doing something—she's trying to get something across to people.

HERMAN AHRENS: Are students at your school typical?

IRMA: Who can say? I'm with people who are like me. I can't tell if ey're different or the same as other kids. I do know they are creative and erested in the arts, therefore sensitive to what's going on around them.

MR. AHRENS: Do they have their moments of rebellion, too?

IRMA: Recently a lot of the girls came to school wearing pants instead of rts. It's hard for the school to punish when hundreds do it all at once.

MARK DETURK: It reminds me of the time at our school in Garden City hen we all brought alarm clocks set for one o'clock and put them in our kers. At one o'clock the whole school rang.

IRMA: At our school pants are much more practical than skirts to wear, for you get globs of paint and stuff all over your chairs, no matter what class you're in.

MARK: Other than the bells, ours is a regular high school. We're academic and college-bound. That's what high school is—getting you ready for college.

CATHY HOLMAN: In Garden City, 95 per cent of the kids go to college. It's just understood that you're going to college.

MR. THEOBALD: Does that mean that college boards come first and nothing else matters?

CATHY: Your school is important, then your college boards. Most kids are really worried about whether they'll be accepted by a good college.

MR. THEOBALD: Do they expect college to be different from high school? Is that what attracts them?

CATHY: I don't think that's what really attracts them. It's just understood you're going!

MR. THEOBALD: So this is just an irresistable stream. It's an escalator you're on. You don't plan to get on it. You don't even think about it.

MARK: From the discussion that goes on, part of it is prestige.

MR. THEOBALD: And if you get off the escalator, you don't get to the top.

creativity happens most when your brain is "playing" rather than working

STEVE ROSTOW: This whole system of college boards is a really miserable system. It strips everybody down. Everybody is equal. Everybody speaks the same language. Everybody knows the same facts. It says, "You know this list of knowledge or you don't. If you know it, fine; if you don't, sorry." My school is a much smaller school. It's New Lincoln High. And it prides itself in teaching kids how to think instead of giving them a lot of facts. We have an interesting system there. The students complete all academic requirements in the first three years of high school, except for literature and history, which you take in the last year, and then the whole last year is left open to the student's initiative and trust to work on his own individual project—whether it be art, or music, or drama, or architecture, or what have you. But our faculty is torn—they feel obligated to teach us what we want to go to college what we need on the college boards, but they also feel they are cheating us if they don't do what they really want to do—teach kids *how* to think instead of *what* to think.

MR. THEOBALD: Why don't they start a revolution?

STEVE: They've been trying since 1948 when the school started. It was one of the first progressive schools, which means that you don't come in

he classroom for a lecture but for a discussion. There's not much pressure, but there's much more encouragement for the kids to talk and the teachers to listen to the kids. There's much experimentation. You see, one of the ideas behind New Lincoln is that you can learn more from a miserable failure than from an excellent success. The student must get up and do something for himself. There's nobody pounding you to get homework in. There is required work to be done, but not as much pressure.

MR. AHRENS: What about your school, Grace?

GRACE EVERSLY: I go to Newtown High School in Queens. It's very nice.

JAMES HICKS: In some ways it's like Garden City. There's no initiative, no incentive. . .

GRACE: We have incentive, but not as much pressure to go to college.

MARK: Wait! Where does the incentive come from? You have to get up the escalator to get to the top. That's pressure, isn't it?

GRACE: To some people it's incentive, to some people it's pressure.

JIM: When school closes, everybody clears out, unless you're on a team. No one tries to hold meetings after school—nobody stays. They don't seem to care about school.

CATHY: Around our school apathy is a big word for the past year. Nobody seems to be interested in the Student Council anymore. A couple of years ago, our Student Council was so good people from other schools would visit us to see how we get things done. Then last year they started talking about why the fish were dying in the fish pond.

RENARD WYNN: We have a brand new high school building in Mt. Vernon. Most of the kids appreciate it, but some wreck the building.

MR. THEOBALD: Why would they do that?

RENARD: Well, let me give an example. I'm a marshal at school and one day I saw this tall kid walking down the hall punching holes in the ceiling tiles. I asked him why he was doing that and he said, "I don't know." And I don't think he really knew. I don't understand it.

MR. THEOBALD: There's a theory that a criminal needs the policeman as badly as the policeman needs the criminal. In other words, if the policeman wasn't there, there wouldn't be a criminal. Is this true in your school?

RENARD: I don't think so. He just didn't have anything to do and so he punched out the ceiling. As for a police force, most kids who are on the marshal force do the same things they're supposed to be stopping.

MR. THEOBALD: If you were an administrator, what would you do?

RENARD: I would make it very hard on those who would destroy public property. Maybe even expel them from school.

IRMA: That wouldn't be fair, because these kids deserve an education as much as anybody else. Maybe even more so, because of the situations they come from. Maybe they tear up the school because they can't appreciate it. They try to destroy the new building and make it come down to their own level instead of their coming up to the school's level.

STEVE: I personally think you cannot have any effective education until

you get a student involved and you can't do this unless you let him help decide what is going to be studied and how things should be run. For example, recently at my school some students expressed interest in a drama class —we have good art, photography, and music classes but no drama. So three kids went to see the administrator. Their argument was convincing. He phoned one of the parents who knows drama and we're hoping to have a drama class next year.

JOHN FAULSTICH: This is rare. Students at most schools can't do this.

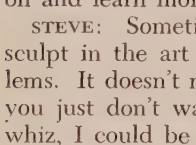
STEVE: I learn as much from my friends at school—even more sometimes —than from my teachers. I learn from other people's thoughts—something I can take out of school, not just something I leave behind at school and pick up the next day.

MARK: Certainly you learn more math from your math teacher than you learn from the kid who sits next to you.

STEVE: In our math class, there's one group who work consistently faster than the rest of the class. And so they go down to the library. We sit there and for ten minutes we talk about anything and for 20 minutes we work on math. Then we go to the gym for the remaining 20 minutes and play basketball. In that library group we can finish a chapter in the math book in about four days—understanding it. The rest of the class takes two weeks to finish the same chapter. If we don't understand something, we talk it over among ourselves. And so the student becomes the teacher of the student.

MARK: In those 20 minutes that you play basketball, why don't you go on and learn more math?

STEVE: Sometimes we do. Sometimes we read French, or sketch or sculpt in the art department, or read novels instead of doing math problems. It doesn't mean that I don't like math, but there comes a time when you just don't want to do math. You say, "I don't want to do this. Gee whiz, I could be doing something that I really want to do and learn from that, too." I don't think you can learn more than you really want to learn.



in true dialogue, adults must be humble and youth responsible—both are hard!

MR. THEOBALD: Who decides what is truth and what is knowledge? Is it knowledge simply because we in the adult world believe that it's knowledge in 1967? What we are teaching basically in the high school textbook today is where the best people were five or ten years ago, for it takes five years to get new knowledge published into a textbook and even longer getting into most high schools. And we bring the textbooks into the classroom and say, "Learn this, absorb it, and repeat it back," and that's education. . . Are we getting around to saying that we want an educational system which

ileliberately forces people to learn things that they know to be out of date n—untrue? . . . People live in their jobs as much as 30 years or more. Peo- ple who learned physics 20 or 30 years ago are today probably teaching 1930 and 1940 physics.

MR. AHRENS: And people who are making the decisions on school boards have generally been educated in a system that is many years dated.

MR. THEOBALD: The society is now moving faster than it has ever moved before. Someone has estimated that there will be more change in tech- nology in the next 20 years than there has been in the last two million years. If this is true—I think it's much exaggerated but it does illustrate the enormously speeded-up rate of change—and even if our parents and teachers were educated in a system that is now 30 years dated, that 30 years is much more serious today than it was in 1930 because the rate of change is much faster. This brings into question the ancient assump- tion that the old knew more and therefore could teach the young. The big question now is: How do you educate for an era when you cannot fully assume that the old are necessarily wiser than the young?

CHERYL MOORE: Are you saying that the only thing that the teachers have over us is that they are trained to teach us and not the fact that they have more knowledge?

MR. THEOBALD: They don't necessarily have more *accurate* knowledge.

MARK: You're implying that the parents might not know more than the kids do. I think the fact that they've lived longer and had more experi- ence. . .

MR. THEOBALD: Experience for what?

MARK: For life!

MR. THEOBALD: But what happens if life changes completely?

MARK: It's basic!

MR. THEOBALD: What's basic?

MARK: A basic pattern of life.

MR. THEOBALD: Is there?

MARK: I think so.

MR. THEOBALD: But is your pattern of life the same as the pattern of the American Indian or the Negro in Africa or the Indian in India or the Poly- nesian? The world of 2000 years ago is different to our present world. Pat- terns change. For example, let's take a chap who is born today. He will be 43 in the year 2000. What does the adult of today have to teach that child to give him the basic training to live in a future whose patterns of life we cannot now fully anticipate?

MARK: Everything that he's lived for. Teaching is a sampling and even if the teachers are 30, 60, or 100 years behind, they can tell you something. And you've got to take it from there. . . . Society is not changing itself. We're changing society.

if our image of man changes, does the role of marriage change?

CATHY: Nowadays young people are much more outgoing and know more of what they want and don't want. They find it fun to be among other people, but most of them at 18 or 19 aren't ready to be tied down because they look at it all realistically and they say, "What could we do for each other?" You have to have money to eat and dress right. And if you get married at 18 with only a high school education, there's really not very much you can do for each other. And so you wait.

RENARD: But more are getting married young.

CATHY: Nowadays?

MR. AHRENS: The latest figures say the percentage of teen-age marriages is on the decline.

STEVE: Recently we had a specialist in sex education at our school. Her point about the appropriate age for marriage was that if you have a mature sexual identity and a mature understanding of yourself as a human being—if each of you is mature in knowing what it means for you to be a man or a woman—it doesn't matter whether you get married at 20 or 40—you'll have a mature relationship.

MR. THEOBALD: But you've dealt with only half of the issue. What about situations where the husband and wife grow apart and cease to match one another?

STEVE: What happens, especially, if in the next 20 years the wife's whole life is centered around being a mother and the only thing she really shares with her husband is parenthood and family orientation? Then the children grow up and go away. She's stuck now. Her whole purpose in life is gone and her husband has been busy with all these other things. Now what is our society going to do for her, for she has much of her young life still left? Is it possible she can be a mother all over again in some other relationship—perhaps some children in a family where it didn't work right off the bat—leaving her husband behind and now going to assume a new role? Is society moving toward approving this sort of thing?

MR. THEOBALD: Your generation will have to answer how important is the permanency of marriage.

MR. FAULSTICH: Are you suggesting that as a minister performing the wedding, I would just delete the phrase, "Till death do us part," insert instead, "Until the vitality of this one happens to expire"?

MR. THEOBALD: I think it would be a mistake to simple say that the idea of permanent marriage is necessary and yet it is also a mistake to say that permanency is not one of the honest options. We don't give enough thought and sensitivity to the roles of people in our society. For example, what about people who don't want to get married—bachelors and single women

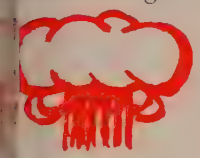
—they're not freaks. Why do spinsters have a rougher time than married people and why do married couples without children have a rougher time than married couples with children? What does this say about our models of life?

IRMA: The more I think about it the more disillusioned I become with that little paper that says, "You and he are together for the rest of your lives and that's it." The marriage certificate is just a piece of paper. It used to be a sacred vow. Now it's this and that and the other thing.

MR. AHRENS: Why do you think it's not as sacred as it might have been in your grandmother's day?

IRMA: Because those who get married don't know what they really want. It's like they're going into it for security or to get away from things. But they don't know the real purposeful meaning of it.

STEVE: What makes marriage sacred is not marriage itself but what the man and woman make of the relationship. The sacredness doesn't come from getting married, living together, legally having children, and so forth. The sacredness doesn't come from signing a piece of paper or from going to a church. But the sacredness of marriage comes from two people who hopefully love each other. They make it sacred in and of themselves because marriage is sacred to each. It is sacred between them.



nobody in his right mind wants war, but where is the will to do something?

MR. THEOBALD: What are we going to do about war? One of the massive things that's got to take place is we've got to abolish war or else war will abolish us.

CHERYL: We have enough intelligent people in the world who realize we have enough destructive power to blow up the world. We've had it for quite a while, and they've refrained from using it.

STEVE: It's true that the intelligent people in the world have not destroyed us, but I think there are enough *un*intelligent people in the world to destroy us.

RENARD: We won't destroy ourselves because gradually we're beginning to pool our ideas, our research, our resources. We're realizing everything is to be gained by sitting down and talking before we go too far. That's why war today has become a minimum amount of undeclared war. . . .

MR. THEOBALD: Even if people want to talk together, what happens when you have rich, predominantly white countries on one side and poor, predominantly non-white countries on the other side? What is the common meeting ground? What are they going to have to say to each other which will prevent world disaster?

CATHY: Some kids are interested in what's going on in the world and

are concerned about world poverty. And I think they'll be helpful in the years ahead if they don't grow away from this enthusiasm and concern. What happens so often is that when they get out of school, get a job, a house, and a Volkswagon (the second family car), they get comfortable. Then they don't see beyond their own little circle—their job, their boss, their pay check. When they get comfortable, apathy sets in and they say, "It's not my problem." How do you get these comfortable Americans concerned about misery in a country thousands of miles away? . . .

STEVE: Help cannot be given; it has to be shared. There's something about giving somebody something that makes him feel: "He's giving it to me. That means he has it and I don't. It's extra for him. He doesn't really need it. He can afford to give it to me." And so it has to be shared: "I have it and I want it, but I want to share it with you, because I want you to have it." It's the same as in churches when they pass the offering plates or boxes. "Give what you can afford." Which means it's no bother to you. It's no sweat off your back. If you really want to contribute something or really want to share something, then it must be real giving, not just the element of "I can do without this."

MR. THEOBALD: It's true on the national scene, too. There is no reason except sheer lack of will that there is extreme poverty in the United States

being human is a two-way street—loving others as well as being loved

MR. AHRENS: What does it mean to be human?

CATHY: The most important thing is being able to communicate with other people and being able to understand other people communicating with you. It's very important to be able to interact socially. Our biggest hang-up in being human is communication.

STEVE: But you can't interact with others unless you interact within yourself. You have to understand yourself before you can even attempt to understand anyone else. The reason a group may not be able to interact is because either you don't totally understand yourself, or you don't understand them, or they don't understand themselves.

IRMA: Most people spend their entire life trying to understand themselves. Maybe they can better understand themselves by interacting with other people. Another thing—not only must we be sensitive to other people but to just about everything. So many people go through life without noticing the beautiful things in the world which could make them happy.

CHERYL: To be human you should have in mind what you want to be, what you want to accomplish, something good and beautiful. That's what motivates you to be better than you are.

STEVE: Do you have to *do* something in life to be human? I saw a movie

here this man understood himself and could interact with people, and he ill had no purpose, unless standing still is a purpose.

CHERYL: That's what life is—finding out what you're going to do in life.

STEVE: I don't want to know what I'm going to do. I can't think of anything worse than being able to get up in the morning and saying, "Five ears from now I'm going to do this, this, and this. Then I'm going to get narried and have 2.8 kids, I'm going to have 1.3 cars, and I'm going to ive in the suburbs. I don't want to know that I'm going to be a fantastic coon or a playboy or a mountain climber. No matter how exciting it is, really don't want to be *able* to know exactly what I'm going to do.

RENARD: Some people do. I know a person in high school who would ie if he didn't get into a certain college that will train him for a certain job. nd he's going to do it, too!

MR. THEOBALD: Is the reason the guy wants to go somewhere, because e needs a prop—he's not fully human—or is this his honest option toward ecoming fully human? Up to now in history we've defined ourselves by eing a teacher, or a stockbroker, or an engineer, or a naval officer. And hear some of you saying exactly the opposite: "I am what I am. I don't ant to know what I will be doing in the future, but I do want to know ho I am so that I can control in a very real sense who I will be."

STEVE: But how do you determine another's maturity—where his being in its development?

RENARD: You have to compare it with what *could* be.

MR. FAULSTICH: It's measuring what they *might* have been that we do ake a judgment regarding maturity, because a person is not just a static ntity. There's always the potentiality—there's always "becoming" in a erson. And it is, in a sense, measuring over against what a person can be at one judges his maturity at this moment in his life.

RENARD: To be human, it doesn't matter whether you're male or female, hite or black, teacher or student, parent or child, but the thing that does atter is your being loved, accepted, wanted by someone else. The way to this is to be yourself. People should accept you for what you are.

GRACE: And do you have to love and accept back?

CHERYL: If you don't do it back, that isn't being human.

STEVE: Yeah, if one guy does it, then the other guy does it, too. It's part being fully human—not only to be loved but to love. Being human is *ot* a one-way street.

IRMA: Is love necessarily a human trait?

MR. THEOBALD: What do we mean by love?

STEVE: Let me try a definition. Love is caring enough about somebody r something to have any feeling for him at all. In other words, for me, ve is caring enough to hate somebody. Someone has said, "The greatest rime towards a fellowman is not love nor hate, but indifference." I think ndifference toward somebody *is* much, much worse than hate and if I care ough to hate somebody, then I have some amount of love for him.

MARK: Can you know yourself and still not love anyone?

STEVE: You can't really get to know yourself unless you interact and lo somebody, even if that love means to hate or to be angry with them.

MR. THEOBALD: Can you know yourself without loving yourself?

CHERYL: Loving yourself?

MR. THEOBALD: Yes! I sometimes think we have completely distorted th text, "Love your neighbor as yourself," because what this text may mean that you'd better love yourself in order to be able to love your neighbor.

how do you structure society so that a human is human and not a toy?

MR. AHRENS: If all of this is what being human means, then what gets the way of our becoming human?

RENARD: The motivation to be human.

STEVE: How is that an obstacle? Say more.

RENARD: Well, take a guy who wants to be a somebody and he thin he can be a somebody—he can be truly human—if only he can get a c To get this car he has to cheat, be a phony, not be himself. This is humanizing himself.

STEVE: You're saying that earthly desires can get in the way of on heavenly humanness? Suppose we did give everybody everything th wanted in order to put aside their earthly desires. That's been shown be rather unsuccessful.

MR. FAULSTICH: But the point Renard's trying to make is that some the obstacles to being human are the very things that motivate you to human. However, when he uses the illustration of using the car to fi one's self, it sounds more like the motivation of self-concern than the mo vation to be human. . . .

MARK: I think that society dictates the way you are to handle yours in a situation and then it tells you what you are to get out of it.

CATHY: Society gives you the rules for interaction—like table mann and the like. If the way you are to act is already set for you, what you going to get out of it?

MARK: Can society's institutions stop you from being human?

STEVE: Look, society is nothing more than people and people make society's institutions. If an institution in society is not functioning proper either you can change it and get rid of it, or you can say, "It doesn't wo for me. I'm not out to change it because I don't care that much about people who want it. You can live, but live by yourself—separate but equ Leave me alone. I'm satisfied the way I am." And if you don't like system, you can get inside the system and change it.

MR. THEOBALD: Are you saying that the reason obsolete institutions exist because people don't take interest in changing them?

STEVE: Well, no! Obsolete institutions exist because the people who in them are obsolete. Obviously, Dr. Bernard Donovan (superintendent New York City's schools) doesn't think that the school system is obsolete cause he thinks it can work. And so does a handful of the many teachers no teach in it. Now even if the system is obsolete for me and for every ner student in it, it's not obsolete for a group of people who happen to in a position where they can keep it going.

MR. THEOBALD: What right does a small group have to torture a much rger group in order to be able to satisfy their own views of what a good stitution is? Has this anything to do with preventing you from being ly human? And how do we determine what makes an institution right r others?

we have to help people find out what THEY want to do and be . . .

MR. THEOBALD: Once you are in a relationship with somebody—be it nily or friends or community—you have a responsibility for understand- g them well enough to know what being human is to them, and not to ke them phony. When you're in a trusting relationship with someone, nething is growing and you are helping them become less phony, be- se this is what growing is—becoming more authentic, more human. d that's what we've been unable to deal with thus far: Is it necessary any human to play God in all of his human relationships? What I mean this: There will always be some degree to which you cannot fully know other human being and there will always be some degree to which you not fully know what is the right thing to do, but if you always play safe in a human relationship, nothing very significant happens. There points where you have to say to yourself, "I think my family, my friend, neighbor needs this sort of help." In other words, do you simply enjoy ur human relationship without causing pain, or is there risk, is there in, is there challenge, are there problems to be faced in any genuine man relationship?

CATHY: In any interaction with another person, you obviously influence m—for good or bad. I don't think you can sit back and simply say, et me enjoy this relationship." If a friend is going to do something I nk is wrong, I don't think I should sit back and forget it.

MR. FAULSTICH: In every relationship with another person, there are luences, decisions and judgments made, whether we like it or not. It's evitable. The big question becomes: What is the nature of those de- ions and influences I'm making on the other person? Am I going to

destroy that other person through my decisions and actions, or am I goi to open up his creativity, help him fulfill his potential? So then the que tion in every human relationship—whether I know the person well or n —is first: How can I aid his becoming fully human? How can I stimula this, free it to happen? What's my responsibility to the other person?

RENARD: How can a third person react? How do you know if you' ready, if you yourself are responsible enough to accept that responsibili of informing him that you think he is doing something which he does n really want to do?

CATHY: You can help another person in your relationship to be mo understanding of himself and others, and that's being human. But y just can't sit back and say, "I'm going to help him to be human." This does himself. A person isn't made human by others. A person makes hi self human.

man must invent his future if his future is to have any meaning

MR. THEOBALD: What makes it impossible for you as representatives a much larger group of students to change education if you wanted to?

MARK: You've got to get the students organized. If you think about t truancy officers are only good as long as there are two or three peo who cut school. In a school of 2000 kids, what would happen if ev single kid got up and said, "I disagree with this. I'm not coming b until it's changed." The truancy officers couldn't do a darn thing.

MR. THEOBALD: I hear you saying that the reason that the school syst runs is because the students consent to its running. If so, then why students consent to the system if so many are unhappy with it? Why?

CATHY: They expect adults to know more than they do. The kids kn they're supposed to do it. Adults tell them to do it. They're conformi to what they think is best overall.

MR. THEOBALD: Do you accept everything adults tell you to do on fait

CATHY: Not all the time, but most of the time, unless I really object to

MR. THEOBALD: How do you get change? How do you get power change things? What is power?

CATHY: In order to have power, you have to be in a position wh you have other people believing in what you believe in, or believing in y enough to be willing to follow your ideas, and to go along.

MR. THEOBALD: The classical definition of power is that you can co mand somebody to do something.

RENARD: But does power always mean power over somebody?

MR. THEOBALD: That's what I'm asking you. The moral we work w today is that in order to have power you have to have power over so thing or somebody, and, as I understand Cathy, she's saying that there

form of power which comes from being able to work with other people because they believe in you. . . . It seems to me that in our society we have great many people who are very fundamentally concerned about society nd who believe fundamental changes ought to be taking place. And I an assure you that we are not effective in bringing about fundamental hanges because we don't really relate or react with each other. Now hy? What is it that prevents people who are agreed that something ought o be done from working together until they know what ought to be done, nd then do it?

CHERYL: They're afraid of what other people are going to think of them.

MARK: They might think that what they're going to put in its place ight be worse. And they are afraid people will say they are wrong.

MR. THEOBALD: When will you stop being afraid?

CHERYL: When people start being human.

STEVE: To overcome fear, you have to be more convinced and more oncerned for what you really think about an issue than for what others re going to think of you for thinking what you think.

CATHY: It's not always numbers; its the *validity* of the argument.

MR. THEOBALD: Let me make a distinction at this point. There is a fference between dialogue and propaganda. You can fool a very subantial number of the people all of the time with propaganda, but you nnot do it by dialogue. If you were engaged in dialogue with enough eople of different views who can come to understand what you're saying nd support you, you have some fairly clear degree of security that you robably are right. But even if you have some confidence you are right, ou also have to have around you a "we" with whom you can relate, to hom this all makes sense and which gives you some human support.

MR. AHRENS: If there is a fellowship, or a group, or a family, or a "we" at will let you feel a little more accepted and more willing to risk failure, ou're going to be more free to explore new ideas and to be an innovator.

MR. THEOBALD: Did the fact that there was the beginning of a "we" ere make it easier for us to talk to each other?

SEVERAL: Yes.

CATHY: I think so.

What are the major hang-ups facing you and your friends? Do our problems reflect the problems of the world around you? How o we prevent world disaster by war or poverty or prejudice? ow do we use our unlimited energies for productive, useful purposes? How do we handle our power to manipulate the genetic ructure of a child before birth? What kind of education is eeded in an era of unpredictable new knowledge? What's the ture role of a person's faith? What's it mean to be human in a chnological age? What are the barriers to becoming human? ow do we structure society so that each is free to be himself nd yet responsible to others? Who's responsible for what?

a new vision of man is being shaped

BY PAUL H. SHERRY / "What do you do for a living?" This is a questi I'm asked quite often. It comes as no surprise, because it's the stock qu tion adults ask when they meet each other for the first time. And ea time I reply, my identity to that person or to that group is establish At the same time, I re-establish for myself my own sense of self-identi because by reiterating what I do for a living my own sense of perso worth is redefined.

This casual exchange, however, points up quite sharply the probl which you—as a young person today—face in any thinking you do ab self-identity, about your own personal worth, and about vocation.

You're growing up in a society which says to you: "You'll never amo to anything if you're not willing to put your nose to the grindstone." Y parents believe this as strongly as did their parents and grandparents fore them, and nine out of ten you believe it, too.

Each man is identified by the work he does. At least since I Franklin's time, our society defines a person according to the work he d and the work he does is significant in direct proportion to the financial turn which this work brings. Try this equation: Personhood = one's wo

Photo by Ken Thompson

ork=making a living; success=making a *good* living. Since work defines person, the harder one works, the more of a person he becomes.

The virtue of hard work so closely tied to financial success is so deeply bedded in our consciousness that anyone who dares challenge this concept runs the risk of being tabbed "un-American."

Do you think the following describes the present societal ethic: "A man's imary task is to earn a living for himself and his family. A person is a sponsible individual if he takes this task seriously and he's an irresponsible ifer if he does not. A man is successful if he rises a notch in the economic lder beyond that of his parents. And he lives in a successful society in so as the gross national product continues to rise at an increasing rate each ar." If this is a fairly accurate statement of our present situation, then e are in for some disquieting emotional times, because the fabric on which is ethic has been built is being tested and even torn apart.

New questions are being raised by cybernation. What happens to e typical American man if his work is taken from him? What if his liv-g—and that of his family—is *not* dependent upon how hard he works or on his not working at all? Would he then lose whatever sense of person-

hood he had been able to achieve? The answer may come soon, for thi is precisely what many men and women may face in the very near futur for this source of our personhood—our work—is rapidly diminishing i demand and changing in content. It may well be that within your lifetim as little as two per cent of the entire world's population—with the help highly-developed electronic equipment—will be able to do the work needed by the other 98 per cent of the world's people. Given our present definitio of work, what will become of the other 98 per cent, if no new jobs are ava able to them or if they don't have to work *hard* to live? Will they lo their personhood?

What makes cybernation so different? Up until now the use of ele tronically-automated processes have had their impact mostly on the u skilled workers, but this is no longer true. The cybernetic devices are no beginning to displace even the engineer, the skilled white-collar worke the auditor, the machinist, and the middle-lever manager.

The new electronic computers have become so sophisticated, reports Swedish expert, Dr. Borg Langfors, that these devices have actually "d veloped designs that range from airplanes to architecture, from electric circuits to clothing, from ships' hulls to highways. The results have e hibited the contraints of an experienced human designer's feel for form a esthetics and his canny knowledge of the possibilities and limitations the production facilities." In the future, he reports, "the designers will d sign the designing systems which designs the actual object."

Responding to this quote, Dr. Donald N. Michael observes that this n sophistication in computer processes "presages more about the future th simply the reduced economic value of the ordinary 'brain-user'. *All tho whose work is not fundamentally creative, then, are the potential victi of cybernation.* So compelling are the competitive and operational reaso for its use that only a major social disaster will slow the implacable us pation of *the routine economic activities which most people equate w self-respect and livelihood."*

The swiftness and breadth of the potential impact on our society this cybernetic revolution is held back only by time, personnel, and t will to move. You've already read enough in the mass media to know th something fantastic is happening. To most of us, it seems so complicat that we feel it can't be so. It's like a science-fiction world. But it's re And even the experts cannot agree on the social implications of it all.

Robert Theobald speaks of a change so dramatic that immenent une ployability of a large percentage of the United States work force is at ha Robert Sarnoff, in more conservative terms, sees a reduction of the avera work week over the next 20 years to four to five hours per day. Seym

lelman speaks of the need for a shift in priorities in which people replaced
y machines are directed to new tasks which he identifies as "the human
ire of human beings." These issues are already being debated in Congress,
parliaments, in union halls, in industry, in education, in medicine and
w, and in church circles. And you ought to be a part of those debates.

Explore anew what it means to be human. One implication of this
bernetic revolution is that you and I had better do some thinking about,
nd even redefining, what personhood means—what it means to be a man
nd to be a woman. We had better challenge the assumption very quickly
at "making a *good* living" is an adequate basis for a man's self-image, not
nly for our own sakes but for the sake of our society. Because as the fabric
n which this assumption is based becomes more and more frayed, the crisis
personhood will become more and more real. What I am asking you to
o is to think with me about a new vision of man that is true to our Chris-
an faith and that is adequate to the time in which you and I live.

There are many suggestions coming forth as to possible new visions of
an, but let me review but a few of them.

1. Man becomes a person as he serves society. There is a view of man
hich Dr. Henry Clark of Union Theological Seminary in New York calls
e service school. This school is represented by such men as Harvey Cox,
. H. Ferry, Paul Goodman, and Seymour Melman. W. H. Ferry proposes
rvice to the common good as the "moral equivalent of work." According
Dr. Perry, a man becomes a person as he serves his society. He defines
rvice as "a vocation for looking after the untold millions who need atten-
on they are not getting—the old, the crippled, the neglected young, and
e derelict."

Paul Goodman sees this role as representing a basic human impulse. He
ntends that when men are freed from the compulsions of work tied to in-
me, they will want to do something which will have purpose far beyond
onomic gain. In line with this contention, he urges the recruitment of
en for service activities which he calls an authentic expression of their
nate personhood.

In similar vein, Seymour Melman contends that basic to the human per-
n is the need for purposive work. He challenges our society to make use
this need. "One of the things we have learned to neglect," he states, "is
e importance of the human touch in the care of human beings. I mean
erally the human touch." He continues, "No one is ever going to show
w a machine can take a child and answer the question, 'What is the
v?'" In looking for a new vision of personhood, we had better take these
en seriously.

2. Man's highest achievement is contemplation. A second view of per-
nhood, which Dr. Clark entitles the *Aristocratic School,* is represented by
ch spokesmen as Josef Pieper, Sebastian de Grazia, and perhaps Hannah
endt. Josef Pieper, this position's most consistent proponent, clearly re-

jects the notion that man's use of time ought to be dominated by a sense obligation to serve. Man's highest achievement, says Pieper, is not servic but *contemplation.* The finest thing for man to do is to "have leisure, an know that I am God."

A statement by a former Nez Percé Indian Chief also reflects this po tion: "My young men shall never work. Men who work cannot dream; a wisdom comes in dreams." When one remembers the enduring achiev ments of the Platonic Academy of ancient Greece—an academy given contemplation—and the contributions of this Academy to Western socie ever since, he feels the strength of this position.

3. Find yourself by enjoying God's creation. A third view of pers hood is called the *Ludensian school* by Dr. Clark. The word 'Ludensia comes from the Latin meaning 'play'. Representatives of this school inclu Alan Watts, Herbert Marcuse, and Norman O. Brown. "What is most markable in this school," writes Dr. Clark, "is their repudiation of the tionalization of life that looms so large in the history of Western thoug

This group stresses man's participation and enjoyment of nature opposed to his domination of it. It explicitly denies the need to sort and separate those so-called worthwhile activities from those which merely fascinating or enjoyable. A man realizes his personhood as he co munes with his world. This group says, in effect, all God's creation is giv to you—respond to it, participate in it, enjoy it.

Which of these three visions of personhood seems best? I wou like to believe that each of these views has validity as we seek to th freshly about and to redefine what it means to be a man—a human bei Are there not impulses within each of us which seek fulfillment throu helping others, through meditative dreaming, and through pure enjoym of the world around us? Do any of these three have to be self-exclusi I think not. However, I would like to be so bold as to suggest a priority your generation.

The impulse to serve should have top billing now. For your gene tion at least and perhaps for that of your children, the service impulse have to be given top priority. This is already being acknowledged by yo today. The relevance and the priority of serving one's fellow man is flected in the popular acceptance of the Peace Corps type of life am young people. There's prestige—yes, personhood—to be found in ful ing one's own impulses to serve others.

Even so, there are far from enough people willing to do what needs be done in our world of tremendous need. So I would hope that when consider specific vocations in the next few years, you will keep the foll ing facts in your consciousness:

• In an affluent society, one out of every five American citizens is still infully poor. This one-man-in-five might be a migrant, a marginal farmer, a city-slum dweller. There is a good chance he will be a Negro, a per- n of Spanish background, or an Indian. He needs your aid.

• In a society in which a good and continuing education is becoming reasingly important, our schools are needful of 250,000 more teachers an are presently available. Teachers are *not* going to be automated out of istence! Indeed, the machine promises to make the teacher the most cessary person in our society.

• Or what about the human care of human beings! Do you know that e-fourth of the available nursing posts in this country stand vacant at this ry moment and that there is an actual decline in the number of students medical schools? This, at the same time that the United States is drain- g off doctors from other countries which need them even more than we.

• Or what about the task of replanning and rebuilding our cities? One pert suggests that at this moment 100,00 architects, planners, and engi- ers would be needed if we took this responsibility seriously. They do not st!

• Or what about the need for involvement in corporate structures of wer—both in business and in government? If it is true that an increas- gly smaller percentage of our population will be responsible for basic porate, societal decisions, let us be certain that those who make these cisions both understand the dynamics of social structures and are com- tted to the service of men. This requires from you a commitment to vice and a commitment to education toward understanding.

• Or what about the need for Christian ministers and educators, men d women who have had the opportunity to reflect on the implications of Christian faith for our time and who are responsible to interpret this th to our world?

• Or what about the need for individuals to combat pollution of our vironment, mental illness, exploding populations, world-wide famine?

What's your response to need? All these areas require a commitment the service dimension of your very being. And in our time a commitment this dimension involves an educational commitment if one's service is to be ponsible rather than irresponsible. To turn our backs upon these needs d our need to prepare ourselves to meet them would be to turn our cks on the very thing that personhood is all about.

But at the same time, we dare not neglect those impulses of ours to con- plate and to play. For it is in contemplation that ever new visions of n and societies break forth and it is in play that we discover that God s made a world which is pure joy to live in. ▼

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you are not alone in wanting to be human

The big button read: "I am a human being; do not fold spindle, or mutilate." In the face of massive social unrest and accelerated technological change, many of us share this concern—being alone in a crowd, being a number not a human being forced to do things you oppose or don't understand and have no choice to do otherwise.

In science and technology, the gap widens between the expert and the general public. Decisions shaping your future and mine are increasingly made by a smaller group, because most of us are baffled "by all that technical stuff." So many of us seem to sense that things are changing but we act as if we have not really understood . . . nor cared.

So what can you do? In principle, you can: 1. be *informed* enough to make *responsible* decisions; 2. be *free* enough to make your *own* decisions; 3. *have power* enough to make your decision *felt*. In more practical terms, what do we mean?

To inform yourself, you read selectively and widely. You observe the best . . . and the worst; what is valid, what is phony? You listen. You test your ideas on those whom you trust, on those who know what they're talking about, and on those who don't know anything. You put your ideas down in writing and let them brew.

How do you free yourself? You relax in whatever way is most relaxing for you—dancing, driving, hiking, painting, whistling, sleeping. . . . You take time to dream. You laugh for sheer joy. You laugh at life's absurdities. You mix with those whom you trust and who trust you. You stand firm for what you believe and then watch for those who oppose your ideas while accepting you—they're your kind! You seek support for your ideas in various places. Suddenly you find yourself at ease, at home, and on fire! You're free now!

Almost everything that is great has been done by youth.
—Benjamin Disraeli

Where is power? In your freedom, in your fire, in your acceptance as a human being. Power is where decisions are made. Power is in the motivation of the decision-makers. Power is the validity of your idea. Power is the authenticity of your own motivation. Power is people on fire.

And you are not alone. Others share your concern. Your curiosity. Your acceptance. Join them. Support them. Enter into dialogue with them. Free them. Give them power. You

might find them at school, at church, at work, on the street, the bowling alley, or even in your own home! Try it!

Yes, we know this sounds too simple! But it *is* a start.

A national study thrust on technology and values: C major effort to inform the public about the moral challeng raised by the new technologies is centered around a series four 30-minute CBS-TV telecasts of "Look Up and Live" consecutive Sundays in November. Consult local listings time and channel.

If you do not think about the future, you cannot have one. —*John Galsworthy*

Under the general theme of "Choice, the Imperative of morrow," the questions to be tackled on each program scheduled as follows:

"Destruction or Production"—November 5, 1967—Shall use the potentially unlimited energy available to man for structive or constructive purposes?

"Life and Death"—November 12, 1967—Through bio-te nology, man can control the length, quality and structure human life—how can we insure its use for man's benefit?

"Specialization or Renaissance"—November 19, 1967—H can society educate its young when neither the young nor old know the future shape of the world in which they will li

"Sense or Nonsense"—November 26, 1967—Since man's c decisions shape the world in which he lives, how will the p cesses of decision-making need to be changed to be fair all concerned? If man must have purpose for his life to h meaning, what is likely to provide purpose in coming decad

Food for thought and feed back: This series of four programs is only one step in a bigger effort. The public ne much authentic information to determine its views and it ne opportunities to express its views in ways which will influe future policies of education, government, society as a whol

And so this national effort has encouraged leaders in major cities to organize many small study groups to watch LUAL programs in November, to study supplemental mater to discuss the issues involved, and to feed their concerns ideas back to a national center where it will all be collec and analyzed for indications of where to go from here. Res of the feed-back may determine a second series of three or LUAL programs next year. It is also hoped that these s study groups can begin to look at what might be done locall

The University Christian Movement—which was largely sponsible for the initiation of the total study thrust—will using the TV series, as it is aired, as the primary advan preparation for its December 1967 conference in Cleveland.

In addition to the wealth of material already availabl

raries, study guides and informational resources have been oduced. For example, this issue of YOUTH magazine has been signated as a study guide for high school youth. (Extra pies of this issue of YOUTH are available at 15 cents each m: Circulation Department, YOUTH magazine, Room 310, 05 Race St., Philadelphia, Pa. 19102.)

A sampling of other resources includes:

ialogue Series, Bobbs-Merrill Co., N. Y. ($1.25 each): **Dialogue on Edu-on,** Richard Kean, editor; **Dialogue on Poverty,** Don Benson, editor; **Dia-ue on Technology,** Robert Theobald, editor; **Dialogue on Women,** Robert n, editor; **Dialogue on Youth,** John McCabe, editor.

set of four audiotapes on four relevant topics: "What Can the Computer " (Robert David), "Understanding Media" (Marshall McLuhan), "Politics Poetry" (Arthur Washow). and "Your Role in Tomorrow's World" (Jean tt). Cost: Fifteen dollars for four tapes; orders must be prepaid. Order n: University Christian Movement, Room 758, 475 Riverside Drive, New k, N. Y. 10027.

The Dynamics of Change," a serise of six issues of the **Kaiser Aluminum** s (Volume 24, Numbers 1-6, 1966), Kaiser Center, Oakland, Calif. 94604. at will the world be like in the next 20 years? (Copies free upon request.)

Toward the Year 2000: Work in Progress," summer 1967 issue of **Daedalus,** rnal of the American Academy of Arts and Sciences. The first reports of work of the academy's Commission on the Year 2000. ($2.50)

he Human Use of Human Beings by Norbert Wiener (Doubleday Anchor, Y., 1954; paper, 95 cents).

hristians in the Technical and Social Revolutions of Our Time (Forward ement Minature Books; 25 cents).

he Medium Is the Massage by Marshall McLuhan and Quentine Fiore (Ban-Book; paper, $1.45).

lf-Renewal (The Individual and the Innovative Society) by John W. Gard-(Harper Colophon Books, 1963; paper, $1.45).

he Church Amid Revolution, edited by Harvey Cox (The Macmillan Co., ; $2.25).

uman Value and Advancing Technology, compiled by Cameron P. Hall endship Press, 1967; $1.50).

f you live in a large city, it is possible that study groups already being organized to watch the LUAL series and re-t their feed-back. If you are interested, check with your tor. For further information about this total national pro-m, write: Mr. Robert Theobald, University Christian Move-nt, Room 758, 475 Riverside Drive, New York, N.Y. 10027.

Taking a new step, uttering a new word, is what people fear most.
—Dostoevsky

tart your own watch-and-study group. If you can't make tact with the above effort, encourage your own group at rch, or your social studies class at school, or your YMCA o, or a group of your friends to watch the four LUAL pro-ms in November and discuss the implications for you and r friends. And then report your own feed-back to us.

The moral issues involved in the technological and social olutions of our time cannot be avoided by you or by anyone . The kind of daily decisions you have to make may seem ll, but they are still yours to make. And maintaining that t to choose for yourself and the responsibility to choose ely is a "must" for tomorrow. ▼

IS THIS YOUR DOING, LORD?

We sing a song that "times are a-changing."
And that's your doing, right, Lord?

Behind the blinking bank of lights that sends up the astronaut
and runs the planet without people,
In the laser beam that cuts both sore and steel,
Through electron path that soothes the feverish brain
and beats the artificial heart,
We see your skill.

Could it be that you are giving us a glimpse of a Great Vision
In which men no longer work by sweat of brow,
but let the music in them sing,
When tears shall be wiped from eyes and "there shall be no more pain"?

Yes, the times are changing.
The trouble is, we're not.

Lord, we take your computers and use them to make bigger bombs.
Christ, we let millions starve when we could make the desert bloom.
Lord, we are tempted to turn men into robots with our tinkering.

Where will it all end?

Lord, we do not intend to let it end with bang or whimper.
We'll fight to see your gifts used for men,
And for the beauty of the earth, as well.

In that task we'll not be alone.
You'll be alongside with grace
And out ahead with hope.

Blessing and honor, glory and power be to you!
Amen.

—GABRIEL FACKRE